# THE YOGI

**A MAGAZINE OF FERMENT**

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WARNING

WARNING

When within this square appears an "X" drawn in blue pencil, it means that your subscription to THE YOGI has expired, and the blue indicates our deep depression of spirit at taking leave of you. If it is at all possible for you to do so we urge that you spare us the pain of parting. We may say of THE YOGI, as Byron said of himself, that it is "The child of love, though born in bitterness, and nurtured in convulsion."

And we may add with the good Scotch poet, "We hae thoied it thegither!" We do not like the thought of losing one of our first subscribers and, if it rested with the editor, THE YOGI would be mailed to you each month whether you had renewed your subscription or not. But the Postoffice Department, a cold and unemotional body, decrees that an active paid-in-advance subscription list is the test of admissibility at second-class postage rates, and the matter is therefore up to you. Fail not to send us your half-dollar betimes.

**ABORIGINAL ART**—It is not a little remarkable that the finest collection of Indian basket-work in the world should be housed in this little city of Carson, Nevada. And it is rather pitiful that the old Washoe squaw, Dat-So-La-Lee, acknowledged to be without a rival in the delicacy and accuracy of her weaving, should be today helpless from oncoming blindness. She will never weave again. And, as she has left no successors in the tribe, this means that whoever possesses a basket of her weaving owns something that can never be duplicated till the end of time. There are men who will pay a thousand dollars for a very rare coin or postage stamp, but it seems to me that the passion of the collector might be more justly satisfied in the possession of an article that is not only beautiful in itself, but of which he could truthfully say that in all the world no man does or ever can possess its fellow. That sort of collecting justifies itself, and carries with it an appeal to human pride that is irresistible. By an odd coincidence you will find an advertisement of this Indian work in this number of the YOGI, and if you write to the Washoe Basket House they will send you a portrait of Dat-So-La-Lee. She is not good to look at.

**INDIAN KNOWLEDGE**—We who have the Indian at our doorstep and derive our knowledge of his habits and character at first-hand from personal observation, and not from government

pamphlets, are not favorably impressed with him. We find the much-touted virtues of the so-called Indian medicines to be purely mythical. He is a bad shot with a rifle, a clumsy rider, and of inferior stamina in the field.

In one respect only does the Indian surpass the White; but that one thing is of such incalculable importance to humanity that I think no apology is needed for treating of it here at some length. The YOGI is not a magazine for children, and any matter of physical knowledge is peculiarly within our province.

You have probably heard that the Indian woman has no dread of child-birth. You have perhaps heard the story that when an Indian tribe is on the march a squaw will drop out of the line while the rest keep on their way, and that at the close of the day's march this squaw will catch up with the main body, carrying her new-born baby on her back. This story is quite true. You perceive that here is something impossible of accomplishment by any civilized woman.

But, so far as I know, no theory has ever been advanced to account for this superiority of the Indian woman.

What I have to tell you now I learned from Long Henry, a Washoe brave, who was improving the streets of Carson for ten days as a penalty for filling himself with bad whiskey. Henry is a very

intelligent man, save and excepting in his opinion of the merits of alcohol mixed with Indian. Henry told me that in his tribe, and in the Piute tribe, it was the custom, when the young girls were approaching puberty, to starve them for four days, allowing them only water to drink, and nothing at all to eat, and he attributed the freedom of the Indian woman from any trouble in child-birth to this fact, and to this other thing, that never during her life does the Indian woman eat of meat at this period. She may eat other foods, but meat she must not eat. Meat is poison to her. Whether this is the explanation for which civilized peoples have been waiting I do not know, but it looks as though it is worth investigating and is surely easy of proof.

**THE DIVORCE QUESTION**—Nevada has come in for a large share of criticism of an unfavorable kind on account of her Divorce Laws by which a divorce may be secured by either husband or wife after a six months residence in the State. It is possible that the Legislature now in session may amend or change this law somewhat, but it by no means follows that the law as it at present stands is an evil. The evil lies not in the fact that a man and woman may be legally separated from each other more speedily in Nevada than in any other State, but in the element of comedy which is publicly brought to bear on this separation. Marriage is a very serious, and should be a very sacred,

thing. It is, without doubt, the most perfect human relation. But it too often happens that a marriage is a mistake, that the two find themselves to be entirely unsuited to each other, and when this is the case, it looks to me as if a legal separation is the only sensible solution. You and I know of some lives spoiled because of an unwillingness on the part of one or the other of the two concerned, usually the woman, to soil her skirts in the mud of the Divorce Court. But was it wise to endure? Who can answer that? They managed this question much better in the days of ancient Rome. There a woman who was dissatisfied with her husband had the right to leave him at once. It was held that she was the one to decide the point. And from the fact that no woman ever took advantage of her rights in this regard to secure a divorce from her husband I deduce the fact that the Roman husband made it his business to keep his wife satisfied and happy so far as it lay in his power.

My own opinion is that this divorce question will never settle itself satisfactorily till we come to understand that woman is always the homemaker, and act upon that understanding. About once in every twelve cases of conjugal unhappiness the woman is to blame. In the eleven cases it is the man's fault. This being so, and who doubts its truth, a wife should be given a divorce from a husband whenever she asks for it. It should not be necessary for her to give any reason for her

action. If this state of things obtained a two-fold result would ensue. Man, keenly alive to the ridicule of his acquaintance, would seek by all means in his power to make his home attractive to his wife and to keep her well-content with her choice; and woman, always sensitive to public opi nion, which would look with aversion on whatever brought the marriage state into contempt, would do her part to preserve the home. And you will bear in mind that man would pay close attention to the arguments of a wife in whom the power to speak was fully supported by her power to act. That I think is the only rational solution of the Divorce Question. And I wonder how many centuries will pass before anyone else thinks the same thing. Not many, if the Suffrage is secured by woman.

SPIRITUALISM—Replying to an inquiry addressed to him regarding the present attitude of Sir William Crookes upon spirit phenomena, Mr. E. W. Wallis, the editor of Light, London, had this to say:

"Sir William Crookes is still deeply interested in Spiritualism and psychical research. As he said a few years ago, he has nothing to alter or to retract."

On Friday the 11th of December, 1910, the Chemical Society of London entertained at dinner its past presidents who had attained their jubilee as

Fellows of the Society, among them being Sir William Crookes, who in the course of his speech said:

"It seems that no law is more certain than the law of change. A bit of radium that would go into a thimble has suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity; has revived the dreams of the alchemists, and the preservation of perpetual youth, and has cast doubts on the very existence of matter itself. For physicists are beginning to say that, in all probability, there is no such thing as matter; that when we have caught and tamed the elusive atom, and have split it into seven hundred little bits, these residual particles will turn out to be nothing more than superimposed layers of positive and negative electricity."

It means a great deal to us that one of England's leading scientific men should, at the close of his long and honorable career, still steadfastly avow his belief in the truth of the phenomena of Spiritualism. When we come to the detail of his book, "Researches into Spiritualism," you will see that he is perhaps the only man living who asserts that he has seen, touched, spoken with, and photographed, a spirit form, materialized at his own home, and reporting itself, or herself, to be the controlling spirit of a young medium, Florence Cook. And you will note further that this spirit-form, calling herself Katie King, spoke,

moved and acted like an ordinary human being. That she came into the light, and moved about the room, conversing with the many friends of Sir William there assembled. That, finally, after many seances held in Sir William's own house, extending over a period of two years, Katie King said that her "work" was ended, and that she would take leave of her medium that evening. That she then invited Sir William to be present at the leave-taking. That he accompanied her into the seance-room, and there saw Florence Cook, the medium, lying in her usual trance. That Katie passed to Florence Cook's side and roused her, and that an affecting parting took place between the two. That suddenly, and without warning of any kind, Sir William ceased to see Katie King in the room, seeing only Florence Cook there, weeping inconsolably.

You will agree, I think, that such statements as these, coming from a man of the scientific standing of Sir William Crookes, merit your very earnest attention. In fact, I have not read of anything of a like importance that has happened to a human being in the last thousand years of the history of mankind. It is beyond reason that a man of trained intelligence should be mistaken in the fruits of an inquiry that lasted as long as two years. Consider how impossible it would be for you or me to be mistaken as to the phenomena produced in our own study under the same cir-

cumstances, for the same length of time. We might be fooled once or twice perhaps, but not for two years.

I hear from England, from another source, that Florence Cook, the medium, killed herself with hard drinking many years ago.

You should understand that in making this inquiry into the truth of Spiritualism the **YOGI** is not at all an advocate of the advisability of meddling with matters spiritualistic. But it is vital that we should know the facts. In my experience of mediums, and it has been a protracted experience, I have found that the best mediums fretted and chafed at their enforced receptivity to outside influences. As one of them tersely expressed it: "I never seem as if I owned myself." That covers the point very well. You will notice, too, in all those who have given themselves heart and soul to this belief, that they are prone to attribute all the happenings of their lives to direct spirit-influences, both good and evil. This looks like nonsense to me. You will find also that they look upon demon-possession as of frequent occurrence, and regard many cases of simple insanity as coming under that head. I have no belief whatever in any case of demon-possession, and do not believe such a thing ever happened in Bible-times or in any other times. Men still fall down in fits, and froth at the mouth, as they did in the days of Jesus of Nazareth, but today we do not say that

they are possessed of devils, and if they hurt themselves in their fits we do not say that the devil tore and rent the unfortunate man as he "came out" of him. I could as soon believe in the drivel of a "Lake of Fire and Brimstone," in Eternal Damnation, in Noah's Ark, in Adam and Eve and the Serpent, in Santa Claus, or any other fairy-story, as in this Christian absurdity of demon-possession. It is ridiculous to men and harmful to children.

**MODERN THOUGHT**—We owe much to the clear thought and fearless stand of Dr Charles W. Eliot, president emeritus of Harvard. Speaking at Boston, on February 5th, before the Twentieth Century Club, he said that the Book of Leviticus maligned motherhood in its assertion that children were "born in sin."

"We must get rid of these monstrous things brought down to us from the Bible in Leviticus," he said. "We must get rid of this idea taught us for thousands of years that man is altogether born in sin. We shall never get on a right footing in the matter of the social evil nor find any means of curing it until we abolish this idea. The transmission of life is the sacredest and holiest thing in life. What we need is a new kind of teaching; one that teaches children the sacred subject of the transmission of life by means of botany and zoology. Relief from present conditions can only be brought about by public discussions. We must

teach everyone that immorality is the destruction of the character as well as the various sources of life from generation to generation."

**MOTHERHOOD PENALIZED**—We are accustomed to pride ourselves on the fact that we are a humane and enlightened country, and that tyrannical Poor Boards flourished only in England in the days of Charles Dickens. I will ask you to read the following despatch from the Examiner and consider how much cause we have for congratulation:

"PHILADELPHIA, Pa., Feb. 4.—Down in Chester county, it appears, a woman can commit a worse defiance of law than being poor. She can, being poor, become a mother. In which case, if she is so poor as to be an inmate of a county institution during her time of trouble, she can expiate her crime by working six months for the county. And, picturesquely enough, a second visitation of motherhood in the same happy surroundings is officially designated a "second offense," punishable with one year's unremunerated labor. The curious regulations are now under fire by the State Board of Charities, which has referred to the district attorney of Chester county a case where that county not only exacted from the unfortunate mother the full cost of her illness while in the Philadelphia almshouse, but thriftily added 100 per cent to the bill, though a settlement

on the basis of 50 per cent profit was accepted. Under the rules of the Chester county poor board, adopted nearly two years ago, a poor woman who gives birth to a child in a county institution, if unable to pay for treatment, is required to work for the county six months. For a 'second offense' she must work without compensation for one year. The use of the words 'second offense' is considered harsh, apart from all other considerations."

**THE CRIMINAL LAW**—The California Bar is busily engaged in amending certain forms of legal procedure that in their present state seem to tend to the defeat of justice. One of the proposed reforms which is likely to carry is that in criminal cases a majority of nine of the jury shall be deemed sufficient to bring in a verdict instead of the unanimous vote of the twelve. While they are about it I suggest that they give some attention to an abuse in law which is daily turning innocent men into convicted men; which makes the citizen a felon. Here is the wrong set forth in detail. It is the kind of monstrous iniquity which could only obtain in a republic where there is one law for the rich and another for the poor. It is in active operation in the United States and gathers its harvest of criminals session by session.

In the United States Courts when a man is charged with a felony he is required to provide his witnesses at his own expense unless the witness want-

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ed happens to be within 100 miles of the town where the case is to be tried. The Government will bring its prosecuting witnesses from the ends of the earth, if need be, to convict this man, but it will not help him to establish his innocence. There was a notable example of the inhumanity and folly of this provision a few months ago in Carson. One C. N. Murdoch was accused of using the mails of the United States to defraud. The vital witness in his case; the man on whose testimony his guilt or innocence hung, was Lewis H. Rogers, an attorney of Goldfield. But Rogers was in New York. Murdoch was a poor man, and was unable to bring Rogers from New York. He was convicted and sentenced to serve a year and a day as a felon at McNeill's Island. The Government brought its witnesses in this case from the other side of the country regardless of expense, but it apparently was not concerned enough to assist this unfortunate man to clear himself of the charge. The reform here is simple and imperative. The accused should be permitted to make oath before the judge presiding that he needs such and such a witness to prove his innocence. He must give his reasons to the judge why he needs this witness, and show what he expects to prove by the witness. It is then for the judge to decide whether the witness is essential to the defense. That is what should be done unless the United States prefers to make criminals out of its citizens.

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The Washoe Basket House CARSON CITY NEVADA

# *The Heart of Lincoln*

Abraham Lincoln. Born, 1809. Died, 1865.

(Concluded from February Yogi)

I have said nothing but what I am willing to live by, and, if it be the pleasure of Almighty God, to die by.

Give us a little more light and a little less noise.

I shall try to correct errors when shown to be errors; and I shall adopt new views, so fast as they shall appear to be true views.

When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism.

I think it more rare, if not more wise, for a public man to abstain from much speaking.

The Lord prefers common-looking people. That is why he made so many of them.

With Shakespeare the thought suffices.

Two principles have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right of humanity; the other is the divine right of kings.

Repeal all past history— you still cannot repeal human nature.

Teach men that what they cannot take by an election, neither can they take by war.

Capital has its rights which are as worthy of protection as other rights.

In a democracy, where the majority rule by the ballot through the forms of law, physical rebellions are radically wrong, unconstitutional, and are treason.

The severest justice may not always be the best policy.

The Lord has not deserted me thus far, and he is not going to now.

I remember my mother's prayers, and they have always followed me. They have clung to me all my life.

It has always been a sentiment with me that all mankind should be free.

Few men are tried, or so many would not fit their places so badly.

It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to the cause for which they gave the best full measure

of devotion—that we here highly resolve that the dead shall not have died in vain.

The Union is older than any of the States.

Let the people know the truth and the country is safe.

The Lord is always on the side of the right.

If I go down, I intend to go down like the "Cumberland," with my colors flying.

Capital is only the fruit of labor, and could never have existed if labor had not first existed.

Come what will, I will keep my faith with friend and foe.

If we could first know where we are and whither we are tending, we could better judge what to do and how to do it.

It is not best to swap horses while crossing a stream.

It has been said of the world's history hitherto that "might makes right"; it is for us and for our times to reverse the maxim, and to show that right makes might.

If we have no friends, we have no pleasure.

Our enemies want a squabble; and that they can have if we explain; and they cannot have it if we don't.

I am very little inclined on any occasion to say anything unless I hope to produce some good by it.

Our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal. This country, with all its institutions, belongs to the people who inhabit it.

What is the use of putting up the gap when the fence is down all around?

I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence.

With public sentiment, nothing can fail; without it, nothing can succeed.

It is no child's play to save the principles of Jefferson from total overthrow in this nation.

If the Ship of State should suffer wreck now it will never need another pilot.

The churches, as such, must take care of themselves.

Answer with facts, not with arguments.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.

Stand with anybody who stands right * * * and part with him when he goes wrong.

My advice is to keep cool.

Many free countries have lost their liberties, and ours may lose hers; but if she shall, be it my proudest boast, not that I was the last to desert but that I never deserted her.

It is not "Can any of us imagine better?" but "Can we all do better?"

Wanting to work is so rare a merit that it should be encouraged.

We shall sooner have the fowl by hatching the egg than by smashing it.

I look to the American people, and to that God who has never forsaken them.

Our government rests in public opinion.

I am glad to find a man who can go ahead without me.

The first reformer in any movement has to meet with such a hard opposition, and get so battered and bespattered, that afterward, when people find they have to accept his reform, they will accept it more easily from another man.

With some the word liberty may mean for each man to do as he pleases with himself and the pro-

duct of his labor; while with others the same word may mean for some men to do as they please with other men and the product of other men's labor.

I do not impugn the motives of anyone opposed to me.

It is difficult to make a man miserable while he feels he is worthy of himself.

It is the man who does not want to express an opinion whose opinion I want.

I hope to be false to nothing you have been taught to expect of me.

I feel that the time is coming when the sun shall shine, the rain fall, on no man who shall go forth to unrequited toil.

Labor is the superior of capital and deserves much the higher consideration.

There is no such thing as a free man being fixed for life in the condition of a hired laborer.

Working men are the basis of all governments

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?

Among freemen there can be no successful appeal from the ballot to the bullet.

No man is good enough to govern another man without that other's consent.

If all that has been said by orators and poets since the creation in praise of women were applied to the women of America, it would not do them full justice for their conduct during the war.

When any church will inscribe over its altar as its sole qualification for membership the Savior's condensed statement of both law and gospel, that church will I join with all my heart and soul.

Wise counsels may accelerate, or mistakes delay it, but the victory is sure to come.

Great statesmen as they (the Fathers of the Republic) were, they knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the future some man, some faction, some interest, should set up the doctrine that none but rich men, none but white men, or none but Anglo-Saxon white men were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began, so that truth and justice and mercy and all the humane and Christian virtues might not be extinguished from the land; so that no man would hereafter dare to limit and circumscribe the great principles on which the temple of liberty was being built.

Nothing stamped with the Divine image and likeness was sent into the world to be trodden on and degraded and imbruted by its fellows.

You must remember that some things legally right are not morally right.

It is not much in the nature of man to be driven to do anything.

All that I am ,or hope to be, I owe to my mother.

Suspicion and jealousy never did help any man in any situation.

If danger ever reaches us it must spring up amongst us. It cannot come from abroad.

I have not willingly planted a thorn in any man's bosom.

There is no grievance that is a fit subject of redress by mob law.

Let us to the end dare to do our duty.

Military glory—that attractive rainbow that rises in showers of blood.

Without guile and with pure purpose let us renew our trust in God and go forward without fear and with manly hearts.

Success does not so much depend upon external help as on self-reliance.

All are of the great family of men, and if there is one shackle upon any of them it would be far better to lift the load.

Men should utter nothing for which they would not be willingly responsible through time and in eternity.

If Almighty God gives a man a cowardly pair of legs, how can he help their running away with him?

Every man has a right to be equal to every other man.

Happy day, when, all appetites controlled, all passions subdued, all matter subjugated, mind, conquering mind, shall live and move, the monarch of the world!

I don't know anything about money. I never had enough of my own to fret me.

Heal the wounds of the nation.

I am not at liberty to shift my ground—that is out of the question.

For thirty years I have been a temperance man, and I am too old to change.

Meet face to face and converse together—the best way to efface unpleasant feeling.

Such of us as have never fallen victims to intem-

perance have been spared more from the absence of appetite than from any mental or moral superiority over those who have.

Teach hope to all—despair to none.

The people's will is the ultimate law for all.

I shall do my utmost that whoever is to hold the helm for the next voyage shall start with the best possible chance of saving the ship.

If the end brings me out wrong, ten angels swearing I was right would make no difference.

Under all this seeming want of life and motion, the world does move nevertheless.

I surely will not blame them for not doing what I should not know how to do myself.

The man and the dollar, but, in case of conflict, the man before the dollar.

With malice toward none, with charity for all.

The strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds.

We can see the past, though we may not claim to have directed it; and seeing it, we feel more hopeful and confident for the future.

Let not him that is homeless pull down the house of another.

Let them laugh, so long as the thing works well.

I shall never be old enough to speak without embarrassment when I have nothing to talk about.

It adds nothing to my satisfaction that another man shall be disappointed.

He that will fight to keep himself a slave, ought to be a slave.

Rise up to the height of a generation of free men worthy of a free government.

We prefer a candidate who will allow the people to have their own way, regardless of his private opinion.

By mutual concessions we should harmonize and act together.

We here highly resolve that the dead shall not have died in vain; that the nation shall, under God, have a new birth of freedom; and that the government of the people, by the people, and for the people shall not perish from the earth.